

3-1961

# Churches of Christ Salute You with a Herald of Truth: March Sermons

Herald of Truth

Follow this and additional works at: [http://digitalcommons.acu.edu/hot\\_docs](http://digitalcommons.acu.edu/hot_docs)

---

## Recommended Citation

Herald of Truth, "Churches of Christ Salute You with a Herald of Truth: March Sermons" (1961). *Herald of Truth Documents*. Paper 146.  
[http://digitalcommons.acu.edu/hot\\_docs/146](http://digitalcommons.acu.edu/hot_docs/146)

This Article is brought to you for free and open access by the Herald of Truth Records at Digital Commons @ ACU. It has been accepted for inclusion in Herald of Truth Documents by an authorized administrator of Digital Commons @ ACU. For more information, please contact [dc@acu.edu](mailto:dc@acu.edu).

# HERALD



# OF

# TRUTH

CHURCHES OF CHRIST SALUTE YOU WITH THE

RADIO  
SERMONS  
•  
MARCH  
1961

RD. 475-478



## STATIONS CARRYING HERALD OF TRUTH TELEVISION PROGRAMS

City	Station	Ch.	Time	City	Station	Ch.	Time
<b>ALABAMA</b>				<b>LOUISIANA</b>			
Birmingham	WBRC	6	5:30 a.m. (Wed.)	New Orleans	WVUE	13	11:30 a.m.
Mobile	WALA	10	9:00 a.m.	Shreveport	KSLA	12	8:00 a.m.
Montgomery	WCOV	20	11:30 a.m.	<b>MICHIGAN</b>			
<b>ALASKA</b>				Detroit	CKLW	9	8:30 a.m.
Juneau	KINY		1:30 p.m.	<b>MINNESOTA</b>			
<b>ARIZONA</b>				Mankato	WEYC	12	
Tucson	KOLD	13	10:45 a.m.	<b>MISSISSIPPI</b>			
<b>CALIFORNIA</b>				Greenwood	WABG	6	3:30 p.m.
Los Angeles	KTLA	5	8:30 p.m.	Jackson	WJTV	12	10:00 a.m.
San Francisco	KGO	7	9:00 a.m.	Meridian	WTOK	11	12:00 p.m. (Sat.)
<b>COLORADO</b>				<b>MISSOURI</b>			
Colo. Spgs.	KBDO	13	3:00 p.m.	Cape			
Denver	KBTB	9	9:00 a.m.	Girardeau	KFVS	12	8:30 a.m.
Gr. Junction	KREX	5	10:00 a.m.	Jefferson City	KROG	13	2:00 p.m.
<b>FLORIDA</b>				Springfield	KYTV	3	8:30 a.m.
Orlando	WLOF	9	1:00 p.m.	<b>MONTANA</b>			
Panama City	WJHG	7	5:30 p.m.	Missoula	KMSO	13	3:30 p.m.
<b>GEORGIA</b>				<b>NEBRASKA</b>			
Augusta	WRDW	12		North Platte	KNOP	2	12:30 p.m.
Savannah	WSAV	3		<b>NEW YORK</b>			
<b>IDAHO</b>				Buffalo	WKBW	7	8:30 a.m.
Twin Falls	KLIX	11	2:00 p.m.	<b>NORTH CAROLINA</b>			
<b>ILLINOIS</b>				Asheville	WISE	62	6:30 p.m.
Harrisburg	WSIL	3	1:30 p.m. (Wed.)	Asheville	WLOS	13	9:00 a.m.
Quincy	WGEM	10	11:00 a.m.	Wilmington	WECT	6	12:00 p.m.
<b>INDIANA</b>				<b>NORTH DAKOTA</b>			
Ft. Wayne	WPTA	21	12:00 p.m.	Williston	KUMV	8	4:00 p.m.
<b>KANSAS</b>				<b>OHIO</b>			
Great Bend	KCKT	2		Cincinnati	WPOC	12	8:00 p.m. (Sat.)
Topeka	WIBW	10	8:30 a.m.	<b>OKLAHOMA</b>			
<b>KENTUCKY</b>				Okla. City	KWTV	9	8:30 a.m.
Louisville	WAVE	3	9:00 a.m.	<b>OREGON</b>			
				Klamath Falls	KOTI	2	3:30 p.m.

This list is not 100% correct due to frequent changes.

All times are Sunday unless otherwise indicated.

Check your local newspaper or radio station for times not listed.



## STATIONS CARRYING HERALD OF TRUTH TELEVISION PROGRAMS

City	Station	Ch.	Time	City	Station	Ch.	Time
<b>PENNSYLVANIA</b>				<b>VIRGINIA</b>			
Johnstown	WJAC	6	10:00 a.m.	Petersburg	WXEX	8	
<b>SOUTH CAROLINA</b>				Portsmouth	WAVY	10	
Charleston	WUSN	12	12:00 p.m.	<b>WASHINGTON</b>			
<b>SOUTH DAKOTA</b>				Richland	KEPR	19	
Aberdeen	KXAB	9	5:30 p.m.	Yakima	KNDO	23	
<b>TENNESSEE</b>				Spokane	KREM	2	
Chattanooga	WRGP	3	9:00 a.m.	<b>WEST VIRGINIA</b>			
Johnson City	WJHL	11	11:00 a.m.	Bluefield	WHIS	6	9:15 a.m. (Fri.)
<b>TEXAS</b>				Clarksburg	WBOY		
Abilene	KRBC	9	1:00 p.m.	<b>WYOMING</b>			
Amarillo	KVII	7	8:30 a.m.	Casper	KTWO	2	4:00 p.m.
El Paso	KELP	13	2:30 p.m.	<b>CANADA</b>			
Fort Worth	KTVT	11	9:00 a.m.	Saulte Ste Marie,			
Wichita Falls	KFDX	3	8:30 a.m.	Ontario	CJIC		9:00 a.m.
<b>UTAH</b>							
Ogden	KVOG	9					

This list is not 100% correct due to frequent changes.

All times are Sunday unless otherwise indicated.

Check your local newspaper or radio station for times not listed.

### FROM THE MAIL BAG

Herald of Truth  
Box 1858  
Abilene, Texas  
Dear Brethren:

Missouri  
January 28, 1961

Am sending my monthly contribution to help to carry on the very good work you are doing, and I do want to add a word of commendation for Bro. MacKnight's excellent sermon on last Sunday. Of course, we enjoy and appreciate all these good gospel sermons.

May the Lord richly bless you in your efforts in His Cause.

Yours in Christ,  
M. H.

Illinois

February 15, 1961

Highland Church of Christ  
Radio Program  
Fifth and Highland  
P. O. Box 1858  
Abilene, Texas

My dear Friends in Christ:

I am writing to ask if you will be kind enough to furnish me, for my personal inspiration and enlightenment, a copy of your monthly sermon booklets for each month, commencing with March, 1960 until the present time. If there is any charge involved, please so advise and I will promptly send the remittance accordingly.

I cannot adequately express to you how much I have regretted the discontinuance of your broadcast over Chicago's Station WLS since its change of management. How I miss the heartlifting music and inspiring messages! As I listened to your broadcasts, in the words of an early Quaker, "I felt the evil in me weakened, and the good raised up!" So you can understand why I am so anxious to obtain all of the sermon pamphlets mentioned.

Assuring you of my heartfelt gratitude for this favor, and praying that God's richest blessings may continue to rest upon your noble ministry, I remain

Yours in the Savior's Name,

R. T.



Miss.  
Feb. 13, 1961

Highland Church of Christ

Dear Sir:

I enjoy all of your programs especially the one of Feb. 12. It especially helped me and I wish to study further.

I am an old lady of 66 and I want so anxiously to learn more about my Bible. You have opened the door and I want to enter in.

Please send me the little book entitled Understanding The Bible. I am anxious to read and study it.

Sincerely

M. D.

~

Feb. 10, 1961

The Elders of Highland Church:

I received your request for help in the Radio and T.V. work. I wish you well. I do hope Christians everywhere will realize the need to, and their opportunity to help take the gospel to the whole world. Please find enclosed two one dollar bills, which is not much, but it's all I can do this month. Since I am under a doctor's care now, I am more limited as to sending help. I am giving Bible lessons to a friend in my home. Pray for me, I want to help her *Know God and Christ* (John 6:44,45).

Yours Truly,

Mrs. K. L. W.

## THE OLD PATHS

ABC and MBS Networks

By BATSELL BARRETT BAXTER

Radio Sermon No. 475

March 5, 1961

There is a wonderful sentence in the Old Testament book of Jeremiah, "Thus saith Jehovah, Stand ye in the ways and see, and ask for the old paths, where is the good way; and walk therein, and ye shall find rest for your souls" (Jeremiah 6:16).

I would like to emphasize with all the power I have the value of the old paths and of our walking in those old paths. I could illustrate this theme in many ways. In the home, for instance, as far as parents are concerned, the old paths of sacrifice and struggle which build strength are far better than the new paths of luxury and idleness which leave men weak.

In homes, so far as children are concerned, the old paths of obedience and respect are far better than the new paths of freedom and irresponsibility, that we so often call juvenile delinquency. In the home, the old paths of hospitality and concern for the neighbors are far better than the new paths of hardly knowing the names of our neighbors.

In business, the old paths of hard work and thrift are far better than the new paths of long coffee breaks, easy credit and fast living. In life in general, the old paths of honesty, integrity and self-control are far better than the new paths of moral expediency and self-indulgence.

The history of our world is that strong men build nations and then their sons gradually weaken them until the nations eventually fall. The fiber that went into men like Abraham Lincoln seldom is seen in people of our time. The old paths, in a great many areas, are the better paths, but in the realm of religion, where we are most concerned, the old paths are absolutely necessary.

### APOSTOLIC WARNINGS AGAINST APOSTASY

Let us read a few passages in which the apostles warned of the falling away which they could foresee. I begin with a passage from the Apostle Paul, who went out of his way on one occasion to talk with the elders of the church at Ephesus. When he had gotten them together he delivered one of the great sermons of the New Testament.

Toward the end of that sermon are these words, "Take heed unto yourselves, and to all the flock, in which the Holy Spirit hath made you bishops, to feed the church of the Lord which he purchased with his own blood. I know that after my departing grievous wolves shall enter in among you, not sparing the flock; and from among your own



selves shall men arise, speaking perverse things, to draw away the disciples after them" (Acts 20:28-30). He was warning against leaving the old paths.

The same apostle wrote a letter to the Galatians, in the opening chapter of which he spoke again of holding fast the things that they had been taught. Here is the language of the scriptures: "Though we, or an angel from heaven, should preach unto you any gospel other than that which we preached unto you, let him be accursed. As we have said before, so say I now again, if any man preacheth unto you any gospel other than that which ye received, let him be accursed" (Galatians 1:8-9). The curse of God is upon those who would change the old paths into different paths.

The Apostle Paul also wrote to the young man Timothy, "The Spirit saith expressly, that in latter times some shall fall away from the faith, giving heed to seducing spirits and doctrines of demons, through the hypocrisy of men that speak lies, branded in their own conscience as with a hot iron; forbidding to marry, and commanding to abstain from meats, which God created to be received with thanksgiving by them that believe and know the truth" (I Timothy 4:1-3).

Not only did the Apostle Paul warn against changing from the old paths, the Apostle Peter in the second chapter of II Peter began with this warning, "There arose false prophets also among the people, as among you also there shall be false teachers, who shall privily bring in destructive heresies, denying even the Master that bought them, bringing upon themselves swift destruction."

From Paul we go to Peter and from Peter we go to John. In I John 4, the opening verse reads, "Beloved, believe not every spirit, but prove the spirits, whether they are of God; because many false prophets are gone out into the world." Then in that little one-chapter book of II John he says it even stronger in verse 9, "Whosoever goeth onward and abideth not in the teaching of Christ, hath not God: he that abideth in the teaching the same hath both the Father and the Son." These warnings against apostasy from the apostles are typical, clear, strong warnings against leaving the old paths.

#### THE FALLING AWAY

In spite of these warnings there has been a great apostasy from the original church. Many doctrines and practices, unknown in the scriptures, have been brought in.

Dr. Hugo Kirshner, of Butler University, put it this way in his book, *How to Promote Christian Union*, pp. 36-37, "The writer does not believe it any exaggeration to say that, between the Latin Christianity of the later middle ages and the Christianity of the Acts of the Apostles, there is as much difference as originally existed between primitive Christianity and any of the religious cults which it came to displace. May we say again the early church conquered the heathen world: the world also conquered the early church."

As we look back through church history we think of many things that are new paths: Lent and Christmas and other religious seasons, the canonization of saints and praying to saints, the adoration of Mary, infant baptism, monasticism, the use of images and relics in religion, the lighting of candles, the burning of incense, the use of instrumental music, the seven sacraments, compulsory celibacy for church leaders, and the doctrine of purgatory.

Here are a dozen paths that one does not find in the Bible. We can read it through a dozen times, and none of these paths will we find in God's book. They are not the old paths to which the apostles warned us to confine our traveling.

At the beginning of the 19th century there was a movement, here in America largely, in which men said, "Let's go all the way back to the Bible." The old paths looked very good in early America as an antidote to all the divisions and disunity. "Why can't we go back to the old paths and stand where the early Christians stood?" they asked.

And why can't we? These efforts to establish the old paths dealt with such things as how to become a Christian. They were ancient and apostolic in their emphasis. The things that one reads in the book of Acts about how to become a Christian were preached again and people liked the sound of those ancient inspired words. The old paths on worship with none of the innovations were again preached. The same thing was true about New Testament living. There was an emphasis upon spiritual things rather than upon material things, and an emphasis upon purity of morals. The restoration of New Testament Christianity was appealing to the masses of men.

If you should ask me to name the most important religious event of the 19th century, I would reply, "The Restoration Movement." The Restoration Movement began just prior to the turn of the 19th century. Throughout this period of more than 150 years there has been this informal movement involving a great many thousands of people, who are striving to walk again in the old paths which God and Christ gave to men in the long ago.

One religious historian listed the characteristics of the religious world at the beginning of the 19th century, which caused thoughtful people to be disturbed. He mentioned first of all, a dissatisfaction with human creeds and with religious strife, which resulted in the dividing of the religious world into many churches. Remember that this was the time when the population of the United States was between three and five million people. It was back when our country was only twenty-five years old. Among the religious people of that day there was a general dissatisfaction with these doctrinal creeds that divided the people into different groups.

Much of our country was frontier country then, and the problem came into very sharp focus in some of the frontier communities. There would be four, or five, or more churches represented in the meager



frontier population of a community. Perhaps only every two or three months would each church have a circuit-rider preacher.

As one preacher described his experiences in Western Pennsylvania, "When I come into a community on one of my occasional visits, it is disturbing to feed only a few of the hungry sheep. The sheep, other than those of my own flock, must wait several more weeks until their preacher comes before they can be baptized or have the Lord's Supper."

Another thing was a general neglect of the Bible. People were frontiersmen and were moving west. They were cutting timber and building cabins, they were building a financial empire; they were beginning to build a communications and travel network across the continent. The Bible seems to have been crowded out.

Still another of these disturbing factors was that there was a religious stagnation and a decadence of morals. Perhaps it could be stated most meaningfully by saying that only about five percent of the American people were affiliated with any religious body. Today it is above 60 percent.

#### THE PROBLEM—THE SOLUTION

One hundred fifty years ago the winds of atheism blowing across from France and the continent combined with the factors just mentioned to make the religious state of America a very sad state indeed. It was in that climate that a group of men began to say, "What we need is the kind of religion that men had back when the apostles were still on earth guiding men."

They began to talk in homes and in small groups about returning to the Bible, about speaking where it speaks and being silent where it is silent and about uniting in one church. This restoration movement—the reason for its being called that is obvious—had no formal organization. It was just a spirit in the minds of the people. They found that they were saying about the same thing, up and down the Atlantic coast and out through the frontier states of Kentucky, Tennessee, Pennsylvania, and Ohio.

What they were saying was, "Our objective is unity of all believers in Christ." We all remember that Jesus prayed that all His disciples "might be one" (John 17:20-21) on the night that He was betrayed, less than twenty four hours before He was killed on the cross. It is pretty important to Christ that those who follow Him should all be united.

The basis on which they conceived it possible to achieve this unity was the New Testament. In other words, no creed but the New Testament. Nothing written later than the New Testament would be binding in religion.

The method of achieving this unity was restoration, restoring that which had been perfect when God gave it in the beginning. The objective—unity; the basis—the New Testament; the method—restoration.

These men began to preach this emphasis in their communities and

people liked the sound of it. The movement appealed to thousands of people who became Christians in the pure, New Testament fashion. One of their slogans was, "Where the Bible speaks, we speak; where the Bible is silent, we are silent." There is no improvement on that yet. If God said it, we can say it; if God did not say it, we had better not say it either.

This movement back to the Bible is an undenominational movement. What is wanted is not any man's church, but the Lord's church. How to become a Christian, how to worship, and how to live are determined by what the apostles wrote 1900 years ago. God did not give us a make-shift church in the beginning that needed to be improved by the ingenuity of men; God gave us a church that was perfect. Our changes and modifications have lessened its perfection. What we need to do is to go back to the old paths and stand where these apostles stood.

#### BACK TO CHRIST

This general movement is just a ground-swell of feeling. It stretches across our continent, in time. It is also known in England, Scotland, and in more than fifty nations in the world. At its center it has a desire to erase the barriers that separate honest, sincere believers in Christ, a desire that we should all walk one way and stand in one solid rank. We need this as badly today as it was needed a century and a half ago.

This is the only hope of real unity in our religious world; it is the only possibility of saving the souls of the multiplied millions on earth. Our world is still divided after more than sixty generations of Christianity. Our only hope of a Christian world is for all believers in Christ to walk faithfully in the old paths, following in the steps of our Lord. As we become more completely united with Him we will be with each other. This must begin on an individual basis. It can start nowhere else. Will you make your commitment to Christ and His church and nothing else? Will you begin today?

To the twenty-five thousand American people who will become members of some church within the next fifteen years, I want to suggest something far deeper and more fundamental than the friendliness of a congregation, the proximity of the building to the home, or any of these other surface matters. What I want to suggest is in terms of the theme that I have been developing.

The decision about one's religion ought to be in terms of what the Bible says. It ought to involve going back to the old paths which God outlined 1900 years ago in His book. The doctrines and practices which have come through the councils of men, and the creeds which have been formulated since the days when the apostles last wrote, ought to be by-passed as we go all the way back to the Bible.

Listen again to the words of Jeremiah, "Thus saith Jehovah, Stand ye in the ways and see, and ask for the old paths, where is the good way; and walk therein, and ye shall find rest for your souls" (Jeremiah 6:16).



## THE GREATEST COMMANDMENT OF ALL

ABC and MBS Networks

By BATSELL BARRETT BAXTER

Radio Sermon 476

March 12, 1961

On one occasion a scribe came to Jesus to ask, "What commandment is the first of all?" This is a question that has been in the minds of multiplied thousands of men both before and since the time of Christ. Of the literally hundreds of laws which made up the Old Testament law of Moses, which was the greatest of all? The scribe who asked this question was not unfamiliar with the law of Moses, for he was a copyist and teacher of the law.

Here is the story as told in the scriptures. "And one of the scribes came, and heard them questioning together, and knowing that he had answered them well, asked him, What commandment is the first of all? Jesus answered, The first is, Hear, O Israel; the Lord our God, the Lord is one: and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength" (Mark 12:28-30).

Of all the commandments which God has given, this is the one that stands first of all. This is not the opinion of men, but the unequivocal statement of the Son of God. It is interesting to know that the Jews also had designated this as the great, fundamental commandment of the law and that they had given the passage, as originally contained in Deuteronomy 6:4-6 of the Pentateuch, a special name, "The Schema."

It is to be supposed that every well-trained Jewish boy and girl, not to mention every loyal Jewish father and mother, would be familiar with the Schema. Far more important, however, than the general emphasis given among the Jews to this commandment is the statement of our Lord that it is the center of God's law. It is especially appropriate that we should consider the significance of this commandment which Christ singled out as the greatest commandment of all.

### WITH ALL THY MIND

Mind refers to the intellect, the thinking part of man. It is with the mind that man prepares his income tax returns. It is with the mind that man makes his discoveries and produces his inventions. The mind is the part of our children that is especially trained when we send them to school. The mind is the part of man that thinks. This commandment declares that man, in order to please God, must love God with all his mind.

## THE GREATEST COMMANDMENT OF ALL

Page 11

The emphasis in the New Testament upon the importance of devoting the very best of our minds to the Lord is very clear. Man must learn the will of God, an undertaking that is primarily the work of the mind. Again and again blessings are pronounced upon those who devote their minds to the study of the word of God so that they may know the will of God. For example, when Luke wrote concerning Paul's missionary activities in Macedonia, he included a passage which reads, "Now these were more noble than those in Thessalonica, in that they received the word with all readiness of mind, examining the scriptures daily, whether these things were so" (Acts 17:11).

The Bereans were "more noble" than those of the previous city because they devoted their minds to the study of the scriptures. In writing to Timothy, the Apostle Paul said, "Give diligence to present thyself approved unto God, a workman that needeth not be ashamed, handling aright the word of truth" (II Timothy 2:15). In writing to Titus, the same apostle listed among the qualifications of elders, the requirement that an elder must be a man, "holding to the faithful word which is according to the teaching, that he may be able both to exhort in the sound doctrine and to convict the gainsayers" (Titus 1:9). In writing further the Apostle Paul says, "But speak thou the things which befit the sound doctrine" (Titus 2:1).

Throughout the Bible, but especially in the New Testament, there is an emphasis upon knowing God's will, which is accomplished only by devoting the best of our minds to the study of His word. This should imply that every day each child of God will spend some time with his open Bible, that each conscientious Christian will religiously attend the available classes for Bible instruction, and that fathers and mothers will arrange special times in the privacy of their own homes when the Bible can be read and worship can be engaged in by the whole family.

In years gone by family worship was a common practice in our land, but today it is almost obsolete. I have found it heartening indeed to go into Christian homes and share with Christian families their periods of family devotion. Several years ago while I was conducting a meeting in Wichita, Kansas, I stayed in the home of the local minister. Each morning when the wife went into the kitchen to prepare breakfast, her husband went to the dining room to set the table. In addition to placing the usual flatware on the table, he also set by each plate a song book. When breakfast was served, the family, mother, father, and two daughters, and my wife and I stood behind our chairs while we sang one of the great Christian hymns.

Then, we were seated for a reading of a chapter from the Bible. The devotion was completed as each of us knelt by the side of the table and in turn added a part to the corporate prayer. The smallest daughter prayed first, followed by her sister who was of high school age, the mother, the father, and finally the visitors in the home. It was an experience never to be forgotten. I have been thrilled by the manner in



which many another family has paused in its typically busy schedule to have Bible reading and prayer. My prayer is that this practice may become universal among Christians.

This matter of devoting the best of our minds to the Lord has another important aspect. Occasionally one hears a comment such as this: "Son, you have an unusually good mind; you ought to make a good doctor (or lawyer, or scientist)." While there is definitely a need for good Christian doctors, businessmen, lawyers, and other types of professional men, there is also a crying need for the very best minds among us to stand in the pulpit and open the scriptures to the people.

No work is more demanding than preaching the gospel well, and no work has such tremendous responsibilities as that of making clear the word of God to one's fellowman. Too often, we have been content to let those who were not effective in some other work take up the preaching of the gospel for a livelihood. Preaching demands and should receive the very best minds among us. Only then can we expect the gospel of Christ to get its deserved hearing.

In devoting the best of our minds to the Lord, there is a temptation and a danger to become so concerned about the intellectual content of the scriptures that we fail to appreciate the significance of Christianity's other aspects. This intellectual emphasis can and often does lead to a cold, rational, and legalistic religion. It is important that Christ did not let this phase of the commandment stand alone, but wove it skillfully into the pattern of the total command. It is not enough to know the scriptures; we must also have that deep devotion to God that manifests itself in other aspects of the command which Christ gave.

#### WITH ALL THY HEART

The heart is the part of man which feels, for the emotions and feelings of a man are resident in the heart. This is the deep internal part of man. The overwhelming, warming, uniting feeling we have for our wives and children comes from the heart. David, in the long ago, wrote some of the most powerful passages of the Old Testament. We still read and love the psalms which he wrote. Their impact upon us is in large measure a result of the fact that David wrote with his heart. He poured forth passages of liquid fire out of the depth of his own feeling, and they still strike fire in our hearts.

Many, unfortunately, have allowed these deep, spiritual feelings to crowd out everything else in religion. They feel that as long as something stirs them deeply and as long as they have deep devotional feelings about it that it must be acceptable to God. Such is not the case. Many good people are often very spiritual but often very careless in adherence to the commands of God. In this greatest of all commandments Christ emphasizes that there must be a devotion of the mind to God until one learns the will of God, and the devotion of the heart to God until one feels his religion deeply.

## THE HERALD OF TRUTH MAY BE HEARD OVER THESE ABC AND MBS STATIONS

CITY	STATION	TIME	CITY	STATION	TIME
<b>ALABAMA</b>			San Diego	KGB	8:30 p.m.
Anniston	WHMA	8:30 p.m.	San Francisco	KGO	8:30 p.m.
Auburn	WAUD	8:30 p.m.	Ukiah	KMSL	
Bay Minette	WBCA	12:30 p.m.	<b>COLORADO</b>		
Birmingham	WATV	8:30 a.m.	Denver	KOSI	8:00 a.m.
Calera	WBYE	5:35 p.m.	<b>CONNECTICUT</b>		
Clanton	WKLF		Bridgeport	WNAB	9:30 p.m.
Decatur	WAJK	1:05 p.m.	Putnam	WINY	6:35 p.m.
Dothan	WOOF	12:30 p.m.	Torrington	WTOR	6:35 p.m.
Eufaula	WULA	5:35 p.m.	<b>FLORIDA</b>		
Flomaton	WTCB	8:30 a.m.	Fort Pierce	WARN	7:45 a.m.
Florence	WOWL	8:30 p.m.	Jacksonville	WPDQ	8:30 a.m.
Foley	WHEP	1:00 p.m.	Miami	WMIE	5:30 p.m.
Gadsden	WGAD	8:30 p.m.	Milton	WSRA	
Sylacauga	WFEB	5:35 p.m.	New Smyrna		
Talladega	WHTB	1:00 p.m.	Beach	WSBB	6:35 p.m.
		(Sat.)	Sebring	WSEB	
Troy	WTBF	5:35 p.m.	Tampa-St.		
<b>ALASKA</b>			Petersburg	WSUN	7:30 p.m.
Fairbanks	KFRB	8:30 a.m.	Winter Haven	WSIR	6:35 p.m.
Sitka	KIFW	9:00 p.m.			
		(Wed.)	<b>GEORGIA</b>		
<b>ARIZONA</b>			Bremen	WWCC	8:30 a.m.
Flagstaff	KCLS	8:00 a.m.	Cartersville	WBHF	6:35 p.m.
Sierra Vista	KHFH	1:30 p.m.	Cordele	WMJM	6:35 p.m.
<b>ARKANSAS</b>			Fitzgerald	WBHB	6:35 p.m.
Berryville	KTCN	7:45 a.m.	Griffin	WKEU	8:05 a.m.
Blytheville	KLCN	8:30 a.m.	Hinesville	WGML	
Camden	KAMD	5:35 p.m.	La Grange	WLAG	9:00 a.m.
Corning	KCCB	1:30 p.m.	Savannah	WBYG	6:35 p.m.
Ft. Smith	KFSA	9:00 p.m.	Rome	WLAQ	9:30 p.m.
Helena	KFFA	5:35 p.m.	Thomson	WTWA	6:35 p.m.
Jonesboro	KBTM	5:35 p.m.	Waycross	WAYX	6:35 p.m.
Little Rock	KARK	5:30 p.m.	West Point	WRLD	9:30 p.m.
McGehee	KVSA	9:00 a.m.	<b>IDAHO</b>		
Prescott	KTPA		Albion	KMVC	
<b>CALIFORNIA</b>			Idaho Falls	KID	8:00 a.m.
Chico	KPAY	7:35 p.m.	Lewiston	KOZE	8:30 p.m.
Los Angeles	KABC	8:00 p.m.	Moscow	KPRL	3:35 p.m.
Napa	KVON	3:35 p.m.	Nampa	KFXD	1:30 p.m.
Needles	KSFE	7:00 a.m.	Rupert	KAYT	9:00 a.m.
		(Wed.)	<b>ILLINOIS</b>		
Redding	KSDA		Peoria	WPEO	
San Bernadino	KCKC	8:30 p.m.			



# THE HERALD OF TRUTH MAY BE HEARD OVER THESE ABC AND MBS STATIONS

CITY	STATION	TIME	CITY	STATION	TIME
<b>INDIANA</b>			<b>MISSISSIPPI</b>		
Boonville	WBNI	5:35 p.m.	Centerville	WGLC	8:00 a.m.
Lafayette	WASK	9:05 a.m.	Clarksdale	WROX	5:35 p.m.
North Vernon	WOCH	8:30 a.m.	Greenville	WJPR	5:35 p.m.
Vincennes	WAOV	5:35 p.m.	Greenwood	WABG	4:30 p.m.
			Jackson	WJDX	9:30 p.m.
			Natchez	WNAT	2:00 p.m.
			Vicksburg	WQBC	5:35 p.m.
			West Point	WROB	5:35 p.m.
<b>IOWA</b>			<b>MISSOURI</b>		
Fort Dodge	KVFD	8:05 a.m.	Cape		
Sioux City	KSCJ	10:30 p.m.	Girardeau	KFVS	7:30 p.m.
			Dexter	KDEX	
			Joplin	WMBH	5:35 p.m.
			Kansas City	KCMO	8:30 a.m.
			Moberly	KNCM	5:35 p.m.
			Rolla	KTTR	1:00 p.m.
			St. Louis	KXEN	8:30 a.m.
			St. Joseph	KRES	6:35 p.m.
<b>KENTUCKY</b>			<b>MONTANA</b>		
Frankfort	WFKY	6:35 p.m.	Anaconda	KANA	8:05 a.m.
Henderson	WSON	7:00 a.m.	Lewistown	KXLO	
Hopkinsville	WHOA	7:15 a.m.	Wolf Point	KVCK	4:35 p.m.
Madisonville	WFMW	5:35 p.m.			
Mayfield	WNGO	2:30 p.m.	<b>NEBRASKA</b>		
Paducah	WPAD	8:30 a.m.	Kearney	KGFV	8:05 a.m.
Paintsville	WSIP	6:35 p.m.	McCook	KBRL	5:35 p.m.
Pikesville	WPKE	6:35 p.m.	Omaha	KMEO	
Somerset	WSFC	6:35 p.m.	Scottsbluff	KNEB	
<b>LOUISIANA</b>			<b>NEW HAMPSHIRE</b>		
Bogalusa	WIKC	5:35 p.m.	Keene	WKNE	1:05 p.m.
Lake Charles	KLOW		Nasha-		
Shreveport	KRMD	8:30 p.m.	Manchester	WSMN	9:30 p.m.
Winfield	WVCL	8:00 a.m.			
<b>MARYLAND</b>			<b>NEW MEXICO</b>		
Hagerstown	WJEJ	9:30 p.m.	Artesia	KSVP	6:35 p.m.
			Roswell	KGFL	4:35 p.m.
			Silver City	KSIL	4:35 p.m.
<b>MASSACHUSETTS</b>			<b>NEW YORK</b>		
Fall River	WALE	6:35 p.m.	Corning	WCLI	6:35 p.m.
Gardner	WGAW	6:35 p.m.	Malone	WICY	6:35 p.m.
			Massena	WMSA	9:30 p.m.
			New York	WABC	9:30 p.m.
			Saranac Lake	WNBZ	9:30 p.m.
<b>MICHIGAN</b>					
Detroit	WXYZ	10:00 p.m.			
Escanaba	WDBC	8:30 p.m.			
Flint	WTRX	9:30 p.m.			
Ludington	WKLA	9:30 p.m.			
Muskegon	WKBZ	9:30 p.m.			
<b>MINNESOTA</b>					
Albert Lea	KATE	8:30 p.m.			
Eveleth	WEVE	5:35 p.m.			

# THE HERALD OF TRUTH MAY BE HEARD OVER THESE ABC AND MBS STATIONS

CITY	STATION	TIME	CITY	STATION	TIME
<b>NORTH CAROLINA</b>			<b>PITTSBURGH</b>		
Burlington	WBBS	6:35 p.m.	St. Mary's	WKBI	6:35 p.m.
Durham	WTIK	9:30 p.m.	Seranton	WICK	9:35 p.m.
Gastonia	WGNC	9:30 p.m.	Tyrone-		
Goldsboro	WFMC	1:00 p.m.	Altoona	WTRN	7:35 a.m.
Hender-			Washington	WJPA	8:35 a.m.
sonville	WHKP	2:30 p.m.	Wellsboro	WNBT	6:35 p.m.
Lenoir	WJRI	6:35 p.m.	Wilkes Barre	WILK	9:30 p.m.
Mt. Airy	WSYD	6:35 p.m.	Williamsport	WMPT	9:30 p.m.
Reidsville	WFRC	9:30 p.m.			
Roanoke			<b>SOUTH CAROLINA</b>		
Rapids	WCBT	6:35 p.m.	Bennettsville	WBSC	6:35 p.m.
Rocky Mount	WEED	9:30 p.m.	Charleston	WOKE	4:35 p.m.
Wilson	WGTM	6:35 p.m.	Georgetown	WGTM	6:35 p.m.
			Hartsville	WHSC	6:35 p.m.
<b>NORTH DAKOTA</b>			Orangeburg	WOIX	9:30 p.m.
Devils Lake	KDLR	5:35 p.m.	Rock Hill	WRHI	6:35 p.m.
Grand Forks	KILO	1:00 p.m.			
Jamestown	KEYJ	5:35 p.m.	<b>SOUTH DAKOTA</b>		
Minot	KLPM	5:35 p.m.	Huron	KIJV	5:35 p.m.
			Mitchell	KORN	5:35 p.m.
			Watertown	KWAT	5:35 p.m.
<b>OHIO</b>			<b>TENNESSEE</b>		
Dover	WJER	6:35 p.m.	Athens	WLAR	6:35 p.m.
Ironton	WIRO	6:35 p.m.	Columbia	WKRM	1:30 p.m.
Toledo	WSPD	9:30 a.m.	Dayton	WDNT	
			Fayetteville	WEKR	6:35 p.m.
<b>OKLAHOMA</b>			Jackson	WTJS	8:30 p.m.
Ardmore	KVSO	8:30 p.m.	Johnson City	WETB	8:05 a.m.
Enid	KCRC	8:30 p.m.	Lexington	WDXL	1:00 p.m.
Lawton	KSWO	9:05 p.m.	Livingston	WLIV	5:35 p.m.
McAlister	KNED		McMinnville	KBMC	9:00 a.m.
Miami	KGLC	5:35 p.m.	Manchester	WMSR	
Poteau	KLCO	1:00 p.m.	Morristown	WCRK	9:35 p.m.
Tulsa	KTUL	8:30 a.m.	Murfreesboro	WGNS	
Wewoka	KWSH	8:30 p.m.	Nashville	WSIX	9:30 p.m.
			Oak Ridge	WOKE	9:00 a.m.
<b>OREGON</b>			Oneida	WBNT	
Astoria	WAST	3:35 p.m.			
Coos Bay	KOOS	8:30 p.m.	<b>TEXAS</b>		
Coquille	KWRO	8:30 a.m.	Abilene	KRBC	8:15 a.m.
Eugene	KASH	8:30 p.m.	Amarillo	KGNC	1:05 p.m.
Lakeview	KQIK	8:30 a.m.	Bay City	KIOX	5:35 p.m.
			Big Spring	KBST	6:30 p.m.
<b>PENNSYLVANIA</b>			Borger	KHUZ	5:35 p.m.
Altoona	WRTA	9:30 p.m.	Brownwood	KBWD	5:35 p.m.
Coatsville	WCOJ	5:30 p.m.	Bryan	KCAR	5:35 p.m.
Huntington	WHUN		Clarksville	KCAR	8:32 a.m.
Johnstown	WCRO	8:00 a.m.	Dallas	KSKY	2:05 p.m.
Lock Haven	WBPZ	6:35 p.m.			
Milton	WMLP				



## THE HERALD OF TRUTH MAY BE HEARD OVER THESE ABC AND MBS STATIONS

CITY	STATION	TIME	CITY	STATION	TIME
Eagle Pass	.....KEPS		Walla Walla	.....KTEL	8:30 p.m.
Freeport	.....KBRZ		Wenatchee	.....KUEN	10:15 a.m.
Graham	.....KSWA	4:30 p.m.	<b>WEST VIRGINIA</b>		
Houston	.....KXYZ	10:05 p.m.	Charleston	.....WHMS	10:00 p.m.
Huntsville	.....KSAM	6:00 p.m.	Clarksburg	.....WHAR	6:35 p.m.
Killeen	.....KLEN	5:35 p.m.	Logan	.....WLOG	6:35 p.m.
Longview	.....KFRO	8:30 p.m.	Montgomery	.....WMON	6:35 p.m.
Midland	.....KCRS	1:30 p.m.	Parkersburg	.....WTAP	8:00 a.m.
Monahans	.....KVKM	5:35 p.m.	St. Albans	.....WKLC	9:30 a.m.
Nacodoches	.....KEEE	8:30 p.m.	Williamson	.....WBTH	6:35 p.m.
Pampa	.....KHHH		<b>WISCONSIN</b>		
Pampa	.....KPDN	5:35 p.m.	Eau Claire	.....WBIZ	5:35 p.m.
Pleasanton	.....KBOP	8:30 p.m.	Fond du Lac	.....KFIZ	5:35 p.m.
Rosenburg	.....KFRD	9:00 a.m.	Hayward	.....WHSM	5:35 p.m.
San Antonio	.....KMAC	8:30 p.m.	Madison	.....WIBA	8:00 a.m.
Sherman-			Manitowoc	.....WOMT	5:35 p.m.
Denison	.....KRRV	5:35 p.m.	Poynette-		
Texarkana	.....KCMC	8:30 p.m.	Madison	.....WIBU	5:35 p.m.
<b>UTAH</b>			Reedsburg	.....WRDB	5:35 p.m.
Provo	.....KIXX	8:30 a.m.	Wausau	.....WSAU	9:00 a.m.
<b>VERMONT</b>			<b>WYOMING</b>		
Brattleboro	.....WKVT	1:05 p.m.	Casper	.....KTWO	9:15 a.m.
<b>VIRGINIA</b>			Douglas	.....KWIV	1:30 p.m.
Bristol	.....WFHG	6:35 p.m.	Thermopolis	.....KTAG	1:30 p.m.
Culpeper	.....WCVA	6:35 p.m.	<b>FOREIGN</b>		
Fredricksburg	WFVA	8:30 a.m.	<b>CANADA</b>		
Lynchburg	.....WLVA	9:30 p.m.	Blind River,		
Radford	.....WRAD		Ont.	.....CJNR	10:15 a.m.
Richmond	.....WMBG	9:30 p.m.	Toronto, Ont.	CKEY	9:15 a.m.
Waynesboro	.....WAYB	6:35 p.m.	Winnipeg,		
<b>WASHINGTON</b>			Manatoba	.....CKY	11:00 p.m.
Centralia-			<b>BERMUDA</b>		
Chehalis	.....KELA	3:35 p.m.	Pembroke	.....ZBM	1:30 p.m.
Kennewick	.....KPKW	8:30 p.m.	<b>LIBERIA</b>		
Mt. Vernon	.....KBRC	9:30 a.m.	Monrovia	.....ELBC	4:30 p.m.
Omak	.....KOMW	9:15 a.m.	<b>PHILLIPPINES</b>		
Seattle	.....KTW	9:30 p.m.	Manila	.....DZAQ	7:30 a.m.
Tacoma	.....KLAY				

This list is not 100% correct due to frequent changes.

All times are Sunday unless otherwise indicated.

Check your local newspaper or radio station for times not listed.

It is, as it were, like the superimposing of two negatives, one on top of the other, in order to get a composite picture which has the elements of both negatives in it. The mind is not enough. The heart is not enough. It takes both of them to make the full and complete kind of religion which God wishes. Mind learns the will of God and keeps man within the bounds which God sets; heart warms and intensifies the feelings with which man, within God's limits, worships and serves.

### WITH ALL THY SOUL

There is some confusion in regard to the meaning of the word **soul**. Sometimes it is used as the equivalent of **heart** or of some other word referring to the thinking or feeling part of men. A study of the word **soul** in the New Testament scriptures should begin with the Greek **psyche**, often translated by the word **soul**, as in the text which we are now studying.

It is often, however, also translated as **life**. For example, in Matthew 6:25 it is rendered, "Be not anxious for your life (**psyche**), what ye shall eat, what ye shall drink; nor yet for your body, what ye shall put on." Similarly, in Mark 3:4, the translation is, "Is it lawful on the Sabbath day to do good, or to do harm? to save a life (**psyche**), or to kill?"

Another example is found in John 15:13, "Greater love hath no man than this, that a man lay down his life (**psyche**) for his friends." A final example is that of Matthew 20:28, "The Son of man came not to be ministered unto, but to minister, and to give his life (**psyche**) a ransom for many." The emphasis in all these passages, and in others which we could cite if time and necessity suggested, is that the word **soul** often means the very life within man—the breath of life.

The meaning is obvious. Christians must love God to the extent of giving their lives if need be. Our examples are all the Christian martyrs. We must be willing to be expendable for Christ. We must be willing to spend and to be spent to the very limit if we have the approval of the Lord.

### WITH ALL THY STRENGTH

Man's strength includes his talents, his abilities, and his energy. Christianity is an active, doing religion, and no one who is not willing to use his abilities in the service of God is fit for the kingdom of heaven. In writing to the Romans, the apostle Paul directed to them these words, "I beseech you therefore, brethren, by the mercies of God, to present your bodies a living sacrifice, holy, acceptable to God, which is your spiritual service" (Romans 12:1).

In the Old Testament, bloody sacrifices of animals were offered upon the altar to God. These were dead sacrifices. In Christianity no such dead bodies are required. Rather, the Lord calls on men to sac-



rifice themselves, while they live, in His service. It is through working for Christ in His kingdom that we indicate the genuineness of our love for Christ and for God.

### A GREAT DIFFERENCE

At the time of baptism there is a great difference between men. One man, at the end of the sermon, walks down the aisle obeying the commandments which the Lord has given but without the depth of love described in the text under consideration. He is obeying commandments rather as he pays the premiums on his insurance policies. It is almost as if he had made a list on the back of some envelope of the things God requires: first, faith; second, repentance; third, confession; fourth, baptism. Now, he checks them off one by one, lest he be eternally lost.

Contrast this perfunctory obedience with the deeper obedience suggested by our text. Another man comes down the same aisle at the end of the same sermon to give himself to Christ. His motive is love for God, which leads him to repent of his sins, confess the name of Christ before men, and be baptized. His is no perfunctory obedience but an emptying of himself before God. He holds back nothing but dedicates all he is or ever hopes to be to the God who made him. This is real Christianity.

In effect, God says, "You give me everything you have, everything you are, and I promise to take care of you in this life and in the world to come." Some years ago I visited an old people's home in Southern California. The host guided me through the building, showing me the fine manner in which they provided for the elderly people. There were food, clothing, and shelter, of course, but there also a medical dispensary, a doctor on duty at all hours, and all of the other things that these elderly people might be expected to need in the course of their lives.

At the end of our tour he took me into a little office and said, "Here is where we talk to those who wish to be admitted to the home. We explain to them that we will obligate ourselves to take care of their every need as long as they may live and that their part of the bargain is to give to the home whatever material resources they may possess. They give us everything they have, and we take care of them whatever their needs may be."

I thought, as I came away, how like the relationship we have with God. On an infinitely higher level we give God everything that we have, and He promises to take care of us forever and ever, world without end.

## INFANT BAPTISM

ABC and MBS Networks

By BATSELL BARRETT BAXTER

Radio Sermon No. 477

March 19, 1961

There is a tremendously important trend in the realm of religion that I would like to analyze with you. It is not a new trend. It has been apparent for centuries, though I believe its spread has been accelerated in our generation. It is merely this: man has a tendency to bring into the realm of Christian doctrine and practice elements that were originally foreign to Christianity.

Or to put it in other words, man has a tendency to add to the things that God has written. There is a tendency also to delete from the word of God things that modern man feels are out of date.

### ARE THERE COMMANDS?

These general statements need some specific evidence for support, so I would like to take, as an example, the case of infant baptism. We begin with the question, "Is infant baptism something that is taught of God?" If it is, we should find some evidence in the direct commands that we read in the Bible. But, when we have read the New Testament through we do not find a single command to baptize babies.

None of those who have championed the cause of infant baptism ever claimed that it is commanded in the scriptures. There are debates by able men who defend infant baptism, but they can point to no passage that commands infant baptism. There is none.

### ARE THERE EXAMPLES?

For evidence, then, that infant baptism is something that Christians cannot practice, we move from commands, since there are none, to examples. There are three passages of scripture, and only three, in the entire New Testament that are usually cited as possible examples of infant baptism. Let us take a few moments to read those suggested examples. All three of them come in the book of Acts.

The first, suggested as a possibility, is in the tenth chapter of Acts in the story of the conversion of Cornelius and his household. Cornelius, a Roman centurion, was directed by God to send for Peter who would preach to him the gospel. Cornelius wanted to share the gospel with others, so he called an assembly to wait for Peter to come. Here is the passage, "And on the morrow they entered into Caesarea. And Cornelius was waiting for them, having called together his kinsmen and his near friends." Then, when Peter actually came into the room,



Cornelius welcomed him, and said, "Forthwith therefore I sent to thee; and thou hast well done that thou art come. Now therefore we are all here present in the sight of God to hear all things that have been commanded thee of the Lord" (Acts 10:24,33). The group that had been brought together, kinsmen and near friends, were ready to listen.

Peter then began his sermon, "Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness is acceptable to him." Then, he preached about Christ and concluded his sermon, "To him (that is to Christ) hear all the prophets witness, that through his name everyone that believeth on him shall receive remission of sins" (Acts 10:34-35,43). Peter preached that everybody who believed on Christ to the extent of heeding that belief should receive forgiveness of sins. It is people who have heard and who have believed who will receive remission of sins. Now, since babies are not old enough to believe, this does not include them. They were not old enough to hear; they were not old enough to believe; so it is merely an assertion that there were any babies present in this group brought together by Cornelius. It is reading between the lines, against the strong implication of the words to find babies in that household.

#### WHAT ABOUT LYDIA?

A second suggested possible example is just a few pages further on in the sixteenth chapter of Acts. It is in the household of Lydia, and I read the whole story.

"A certain woman named Lydia, a seller of purple, of the city of Thyatira, one that worshiped God, heard us: whose heart the Lord opened to give heed unto the things which were spoken by Paul." A woman heard and her heart was opened by the things that she heard. "And when she was baptized, and her household, she besought us saying . . ." (Acts 16:14-15). Again, there is no mention of babies. We could not, even if our lives depended upon it, prove that Lydia was married, nor that there were any babies in her household. She was a business woman far, far from home, and to read into these lines the presence of infants is to read that which is not clearly there.

Across the page is the third alleged example of infant baptism. This is the story of the Philippian jailor. After Paul and Silas had been singing praises at midnight, and after the earthquake, we read as follows: "And he called for lights and sprang in, and, trembling for fear, fell down before Paul and Silas, and brought them out and said, Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus, and thou shalt be saved, thou and thy house." Notice the emphasis on believing.

"And they spake the word of the Lord unto him, with all that were in his house." Notice the emphasis upon speaking the word to him. "And he took them the same hour of the night, and washed their stripes;

and was baptized, he and all his, immediately. And he brought them up into his house, and set food before them, and rejoiced greatly, with all his house, having believed in God" (Acts 16:29-34). The whole household was old enough to rejoice; they were old enough to hear what was spoken and to believe it. At the end of the story it says, "with all his house, having believed in God."

In each of these three cases it is only asserted that there were infants. In each case there is good evidence that preaching and believing preceded the baptism of those who were baptized.

#### PREREQUISITES

**Christ made teaching a prerequisite of baptism.** For instance, He said in the great commission (Matthew 28:19), "Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and the Son and the Holy Spirit." Making disciples means teaching, making them want to follow Christ. Babies are not old enough to be taught, therefore babies are not proper subjects for baptism.

**Christ made faith a prerequisite of baptism.** For instance, He said in Mark 16:16, "He that believeth and is baptized shall be saved." Babies are not yet old enough to believe, and therefore are not proper subjects for baptism.

**Christ made repentance a prerequisite of baptism.** Acts 2:38, for example, says, "Repent ye, and be baptized every one of you." Babies are not old enough to repent, nor do they need to repent since they have not yet committed sin. So babies again are not proper subjects for baptism.

**Christ made baptism a prerequisite of salvation.** For example, in Acts 2:38 we read, "Repent ye, and be baptized everyone of you in the name of Jesus Christ unto the remission of your sins." The idea that this whole process—repenting, believing, being baptized—leads toward "the remission of sins" is clearly taught.

Babies are not old enough to believe, nor to hear the preaching, nor to repent. Further, babies, born in innocence, have committed no sins that need to be remitted. Christ has said, as recorded in Mark 10:14, "Suffer the little children to come unto me; forbid them not; for to such belongeth the kingdom of God." Babies are not lost, they have not committed sins, and therefore they do not need to be baptized for the forgiveness of sins. Again, they are not proper subjects for baptism.

#### THE SCHOLARS SPEAK OUT

In the time that remains, I would like to probe into the past and bring out some of the world's great scholarship on this subject of infant baptism. Henry Alford, the noted English churchman, writes, "The language of the Bible is against them; (he is talking of those who



support infant baptism) and, on their own ground, which is a very sore perplexity. They might declare, and they ought to declare, that infant baptism was a practice unknown to the apostles . . . The recognition that the baptism of adults was the only baptism known to the apostles would clear every difficulty on this point out of the way" (*Contemporary Review*, Vol. X, p. 329).

Joseph Agar Beet, Professor of Systematic Theology in the Wesleyan Theological College in Richmond, England, added: "It must be at once admitted that the New Testament contains no clear proof that infants were baptized in the days of the apostles" (*Christian Baptism*, p. 28).

Albert Taylor Bledsoe, whose church practices infant baptism, writes, "It is an article of faith that 'the baptism of young children (infants) is in any wise to be retained in the church, as one of the most agreeable to the institutions of Christ.' But yet, with all our searching, we have been unable to find, in the New Testament, a single express declaration, or word, in favor of infant baptism. We justify this rite, therefore, solely on the grounds of logical inference, and not on any express word of Christ or His apostles" (*The Southern Review*, Vol. XIV, p. 334). Notice that he says "not on any express word of Christ or his apostles, but only on the ground of logical inference." In other words, on human reasoning.

John Calvin put it this way, "As Christ enjoins them to teach before baptizing, and desires that none but believers shall be admitted to baptism, it would appear that baptism is not properly administered unless when preceded by faith" (*Harmony of the Evangelists*, Vol. III, p. 38). Of course, that leaves infants out.

Heinrich August Wilhelm Meyer, a German, wrote, "The baptism of the children of Christians, of which no place is found in the New Testament, is not to be held as an apostolic ordinance; but it is an institution of the church, which gradually arose in post-apostolic times in connection with the development of ecclesiastical life and of doctrinal teaching, not certainly attested before Tertullian, and by him still decidedly opposed, and although already defended by Cyprian only becoming general after the time of Augustine in virtue of that connection" (*Commentary on Acts*, p. 312).

August Wilhelm Neander, the writer of the famous church history, wrote, "Baptism was administered at first only to adults, as men were accustomed to conceive baptism and faith as strictly connected" (*Church History*, Vol. I, p. 424).

#### "I DO NOT FIND . . ."

Men have brought in that which neither Christ nor His apostles taught, nor the early Christians exemplified. Infant baptism is just an example of this departure trend in our study today.

Churches of Christ throughout the world are committed to say what the scriptures say and be silent where they are silent. We are human, we make mistakes, but we are committed not to bring in that for which we do not have a "thus saith the Lord." That is solid ground and we are trying to stand on that basis. Those who are baptized as babies are not really baptized, for baptism is an immersion in water. The word means "to dip, plunge, to immerse" and so-called infant baptism is usually sprinkling a tiny amount of water on the forehead of the baby.

Let me suggest to you that we leave infant sprinkling back in the reasoning of men where it originated. Let us, when we become old enough to hear and understand the gospel, believe it, repent of our sins and be baptized like Christ and His apostles taught men to be baptized. I say these things not because I wish to disturb anyone, but I say them because some of us need to hear them. If you have never been scripturally baptized, will you let us assist you to do that which you need to do in order to be right when you stand before God in judgment? Your letter or call will bring an immediate response.

Texas

Feb. 9, 1961

To: The Elders of the Highland Church,  
From: W. E. Shaw.

Dear Brethren in Christ,

I am sending ten (10) dollars to help on the Herald of Truth program.

I hope and Pray the opportunity to help more on this great work will continue to be ours, for I know it is a great work for our Blessed Lord and Saviour, and I enjoy the radio sermons I have been getting each month and always send them along for others to read after I have read them several times, and thank you for this opportunity and will send more if the Lord wills it so.

Your Bro. in Christ  
W. E. S.



## CHOOSING A CHURCH

ABC and MBS Networks

By BATSELL BARRETT BAXTER

Radio Sermon No. 478

March 26, 1961

In the past twenty years an estimated twenty-five million Americans have chosen a church. During the next fifteen years it is estimated that another twenty-five million American people will choose a church. These figures are most impressive.

Twenty-five million people, since the beginning of World War II, have considered and chosen a particular church. In the next fifteen years twenty-five million more, conservatively estimated, will make such a choice. These millions have ample opportunity to consider and to choose a church, for in the United States there are more than 250 independent religious organizations, or churches. As long ago as 1936 the religious census listed 256 separate, distinct religious bodies. There are more, of course, today.

### MANY FACTORS

There are many factors involved in choosing a church. One of them, as a kind old lady explained to me years ago in Kansas, is the factor of convenience in getting into the meeting house. She changed her church affiliation because one not far from her home had fewer steps than the other. Nearness to one's home is a factor in choosing a church. Many people have, as they have moved from one section of the country to another, decided to change from one church to another because of the proximity of the church building.

Another of the factors that is often considered in choosing a church is family background. There is often a feeling somewhat like the feeling that people have for political parties—"My family has always voted Democratic and, therefore, I'll vote Democratic, too." Another factor, is personal preference. "I just happen to like the way they do things over at such-and-such a church." Or, maybe there are strong ties of friendship. Or, it may be that there is a particular liking for the preacher at a certain place. All of these are factors which often play a part in making a church choice.

There is another factor which is far more important than any of these. All too often it is given little consideration. That factor is the teaching of the holy scriptures. In choosing a church, the number of steps, the nearness to one's home, personal preference, family background, or friendship ties should all be subordinated to, "What does the Lord want me to do?"

## CHOOSING A CHURCH

Page 25

### A YOUNG MAN OF JERUSALEM

I should like to have you imagine a young man in his early twenties, dressed in Hebrew clothing of New Testament times, and living in Jerusalem. He is a sincere, open-hearted young man—not yet a Christian. I want you to follow him carefully as he becomes a Christian—as he chooses a church.

He happens to live in Jerusalem in the year A.D. 30 on a certain morning, seven weeks and one day after Passover, he comes out of his dwelling when he hears a loud noise. It sounds like "the rushing of a mighty wind," and he notices, when he gets into the street, that others have heard the sound and that they are moving up toward the temple area. He falls in with the crowd, and in a few moments he, too, is standing in the broad expanse before the temple, wondering what these things might mean.

Just at that moment a man named Peter stands up on a kind of promontory, raises his arm, and calls for the people to listen. "Ye men of Judea, and all ye that dwell at Jerusalem, be this known unto you, and give ear unto my words."

The sermon continues to include this passage, "Ye men of Israel, hear these words: Jesus of Nazareth, a man approved of God unto you by mighty works and wonders and signs which God did by him in the midst of you, even as ye yourselves know; him being delivered up by the determinate counsel and foreknowledge of God, ye by the hand of lawless men did crucify and slay: whom God raised up, having loosed the pangs of death: because it was not possible that he should be holden of it." Peter preaches on about Christ until he reaches his climax, "Let all the house of Israel therefore know assuredly, that God hath made him both Lord and Christ, this Jesus whom ye crucified" (Acts 2:14-17, 22-24, 36).

At that juncture of the sermon, "when they heard this, they were pricked in their heart, and said unto Peter and the rest of the apostles, Brethren, what shall we do? And Peter said unto them, Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit. They then that received his word were baptized; and there were added unto them in that day about three thousand souls" (Acts 2:37,38,41).

Can you visualize this young man that I have asked you to imagine? If you have followed the reading of these words from the second chapter of Acts, then you have a picture of how that young man chose a church. He chose it by opening his heart to hear the gospel preached. After he had heard the gospel of Christ he believed it and made known his belief by saying, "What must I do?" He was told to repent of his sins and to be baptized for their forgiveness, which he and nearly three thousand others did. Then, God added him to His church.



That is the story of how men became Christians in the days of the apostles. It is the same story whether you read it in Acts 2, or in Acts 8, 9, 10, or 16. In each case there is the dynamic preaching of the gospel of Christ. It is believed. Then, confession of faith is followed by repentance and baptism, after which God adds the person to His family, or kingdom, or church.

#### NOW THAT HE IS A CHRISTIAN

Now that he has been added to the Lord's church, what does our young man do? He begins a new way of life. In the teaching of Jesus there is a sentence, "All things therefore whatsoever ye would that men should do unto you, even so do ye also unto them: for this is the law and the prophets" (Matthew 7:12). As a wearer of the name of Jesus Christ he is to go out and do good unto all men, to treat them like he would like to be treated. It is a great new way of life.

Perhaps you also think of a passage like James 1:27 where pure religion is defined as "to visit the fatherless and the widows in their affliction, and to keep oneself unspotted from the world." There are two aspects of this new life: doing and keeping oneself pure. So, this young man who has chosen the church in apostolic times begins to live in a great new kind of Christian life.

How does he worship? When you look back to see what kind of worship this young New Testament Christian engaged in, you find that there were five avenues or acts of worship: the apostles' teaching, the eating of the Lord's supper, the praying of prayers, the singing of hymns, and the giving of means. Beyond that the New Testament does not take us.

"Of what kind of church was this young man a member?" The answer is, "A very simple kind of church, one ruled by elders, men who are qualified according to a special list of qualifications given in the scriptures." These men have deacons (or servants) working with them. Beyond that there is no hierarchy, no superorganization that links one congregation of the New Testament church with another. Each congregation is autonomous, working under the guidance of elders, who are also called presbyters, overseers, and bishops. That is the structure of the church as revealed in the Bible.

#### HERE AND NOW

Now, let's leave Jerusalem and the first century and come back to America and the twentieth century. What should a man do to become a Christian? How should a person in our time go about choosing a church? We have the same God, the same Lord Jesus Christ, and the same body of teaching. The only difference is that we have it written down, while they heard it orally. We also have the same church.

The only authority I have in instructing someone about how to be saved is to tell him what Peter told on Pentecost. I need to preach the

story of Christ. I need to begin it with the prophecies and then carry it on through His virgin birth, His early life, His ministry, His teaching, His death and His resurrection. I need to make Christ real for He is the central fact of Christianity.

When I have told about Christ, the hearer must believe, just as they did in the long ago. He needs to be willing to repent of his sins and to be buried with his Lord in baptism for the forgiveness of those sins. When he has done that, the same God that added people to the New Testament church will add him to the same New Testament church. He will live the same kind of life that they lived—a life characterized by purity and service.

And how will our contemporary Christian worship? I have only the authority to tell him the things that the apostles told and wrote in the Lord's book. I have only the authority to tell him about those same five avenues of worship—the apostles' teaching, the breaking of bread, the prayers, the giving of means, the singing of hymns. When I have told him these things I have no authority to go further, nor does any man.

When it comes to the organization of the church of which our 20th century Christian is a member, what can I tell him? Again, I must tell him that if he wants to follow the Lord, then he must use the same kind of church structure, with elders, deacons, preachers, teachers, etc. but all under the direction of the Lord, who is the head of the church.

I think that you see the point that we are making. In the matter of choosing a church the most important factor is not my wishes or my convenience or my family's background, but what the Lord wishes. What does the Lord want me to do? When we simplify the matter to this level, it is a very easy thing to learn the Lord's will. We just turn back to the scriptures and read. What He required then, the eternal God requires now. There have been no changes in God's book.

#### NOT "A" BUT "THE"

In the beginning, I introduced to you the theme "Choosing A Church." Now I would like to correct that statement for, "Choosing A Church" is wrong. It ought to be "Choosing The Church."

In our Lord's thinking, there is no plurality of churches, in the sense of different creeds and different doctrines and different names. The Lord's prayer on the night on which He was betrayed was, "that they may all be one; even as thou, Father, art in me, and I in thee, that they also may be in us: that the world may believe" (John 17:21). So our obligations are to go back and choose the Lord's church, if we want to be saved. Nothing of our own, nothing of Calvin, or Wesley, or Luther, or Alexander Campbell, is good enough. We need to join hands and hearts and go back and choose Christ's church.



## CHRIST'S ILLUSTRATION

When Jesus was on earth He used an illustration. He said that the word of God was like seed to be planted in the hearts of men. Whether you plant it in the first century or the twentieth it will bring forth fruit—the New Testament church. Or you might think of the scriptures as a blueprint. If we go back and use the same blueprint that was used in the first century by the apostles we will build the same building, wear the same name, have the same practices and become Christians the same way. We need to return to the Bible and speak where it speaks and be silent where it is silent.

If you are one of those twenty-five million Americans who will choose a church in the next few years, let it be the Lord's church. Open your Bible and read. Then find that body of people who are endeavoring to live up to the requirements of the pattern set forth in the New Testament. The only hope of salvation is for all of us to return to the New Testament church.

We of the church of Christ are trying to do just that. We have our human frailties and weaknesses, but the plan of going back to the Bible and speaking where it speaks and being silent where it is silent is solid ground. We invite you to come with us as we strive to return to undenominational New Testament Christianity.

February 11, 1961

Tenn.

Highland Church of Christ

Abilene, Texas

Dear Brethren: I am enclosing money order for \$60 which is \$5.00 per month for the year. I will send this much each year as long as I am working, I am 72 and don't know when I will be laid off.

I am enjoying good health and am thankful for that. God has been so great to me and I am thankful. Pray for me.

Yours in Christ  
E. D. H.

# and it giveth light...

"Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all who are in the house"

Matthew 5:15.

As Christians, it is our responsibility to put the life-giving light of the gospel where many can have an opportunity to see it. This light should so shine that it will draw men out of the darkness of sin and into the light of God's word. Many millions of people will never attend the services of the Church and hear the gospel preached. These same people may be reached, however, with the aid of television and radio. Television and radio are powerful tools that can be used for spreading the gospel throughout the world. The tools are ready and waiting, but we need your help in order that we may use them. Only with your help, the Herald of Truth television and radio programs can continue to spread the gospel throughout our country.

On March 26, congregations everywhere will be given an opportunity to help to preach the gospel to the lost by taking a special collection to help in the work. Please consider carefully what your congregation's support will do toward enabling us to reach the multitudes of souls today. We need your assistance. Won't you help today and continue to help regularly.

## HIGHLAND CHURCH OF CHRIST

Box 1858  
Abilene, Texas

HIGHLAND CHURCH OF CHRIST  
P.O. Box 1858, Abilene, Texas

As my personal contribution to help spread the gospel of Christ by means of radio and television, I will plan to give:

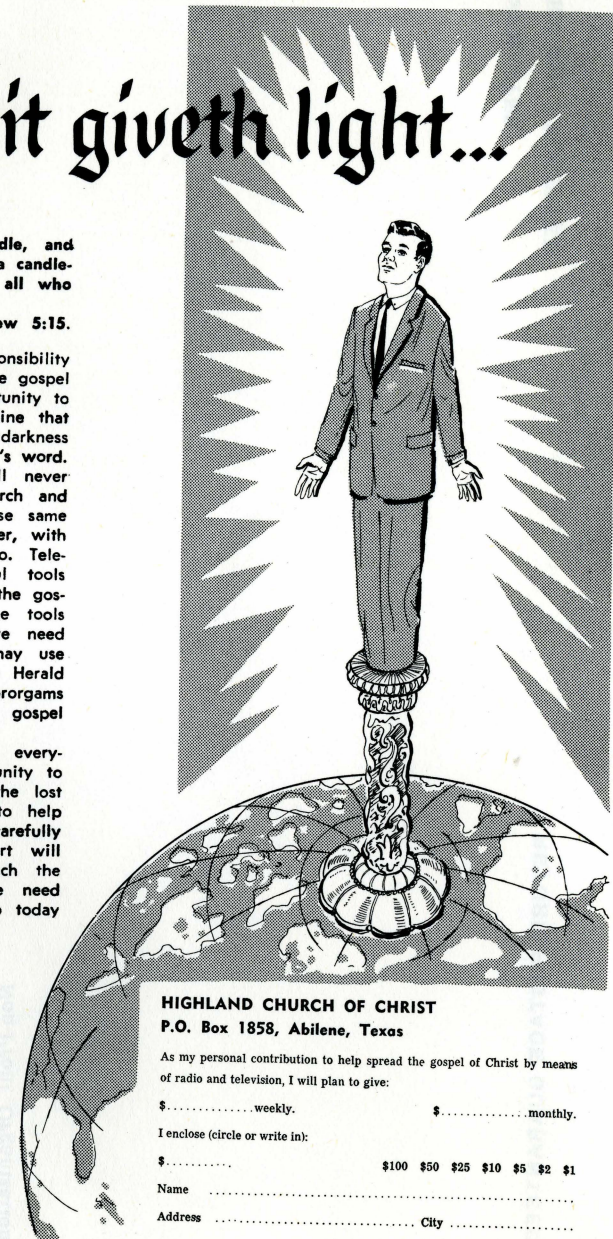
\$..... weekly. \$..... monthly.

I enclose (circle or write in):

\$..... \$100 \$50 \$25 \$10 \$5 \$2 \$1

Name .....

Address ..... City .....





**HIGHLAND CHURCH OF CHRIST**

**RADIO PROGRAM**

**Fifth and Highland**

**P. O. Box 1858**

**ABILENE, TEXAS**

**Non-Profit Organization**

**POSTMASTER:**

**FORM 3547 REQUESTED**

**RETURN POSTAGE GUARANTEED**